Christian Tranquility,

OR,

The Government of the Passions

OF

JOY and GRIEF.

IN A

SERMON

PREACHED

At *SHENTON* in *Leicestershire*, upon the occasion of the much lamented Death of that hopeful young Gentleman, Mr. *FRANCIS WOLLATSON*, an only Son and Heir to a very fair Estate.

By *JOHN CAVE*, Rector of *NAILSTON*, in the same County, sometimes Fellow of *Lincoln Colledg* in *Oxford*, and now Chaplain to the Lord Bishop of *Durham*.

Ὀλίγῳ ἄρα χείρῳ τῆς οἰκήσεως ταύτης, Arrian in Epict.

Amittant filios viri boni; quidni cum & ipsi sint mortales? Sen de provid.

Moris quondam fuit, ut super cadavera Parentum *defunctorum, in concione pro rostris. laudes* Liberi *dicerent, & instar lugubrium carminum, ad fletus & gemitus audientium pectora concitarent; En rerum in nobis ordo mutatus est, & in calamitate nostra perdidit sua jura natura. Quod exhibere senibus* Juvenis *debuit, hoc* Juveni *exhibemus senes,* Hieron. Ep. 31*a* ad Heliodor.

His soul pleased the Lord, therefore hasted he to take him away from among the wicked, Wisd. 4.

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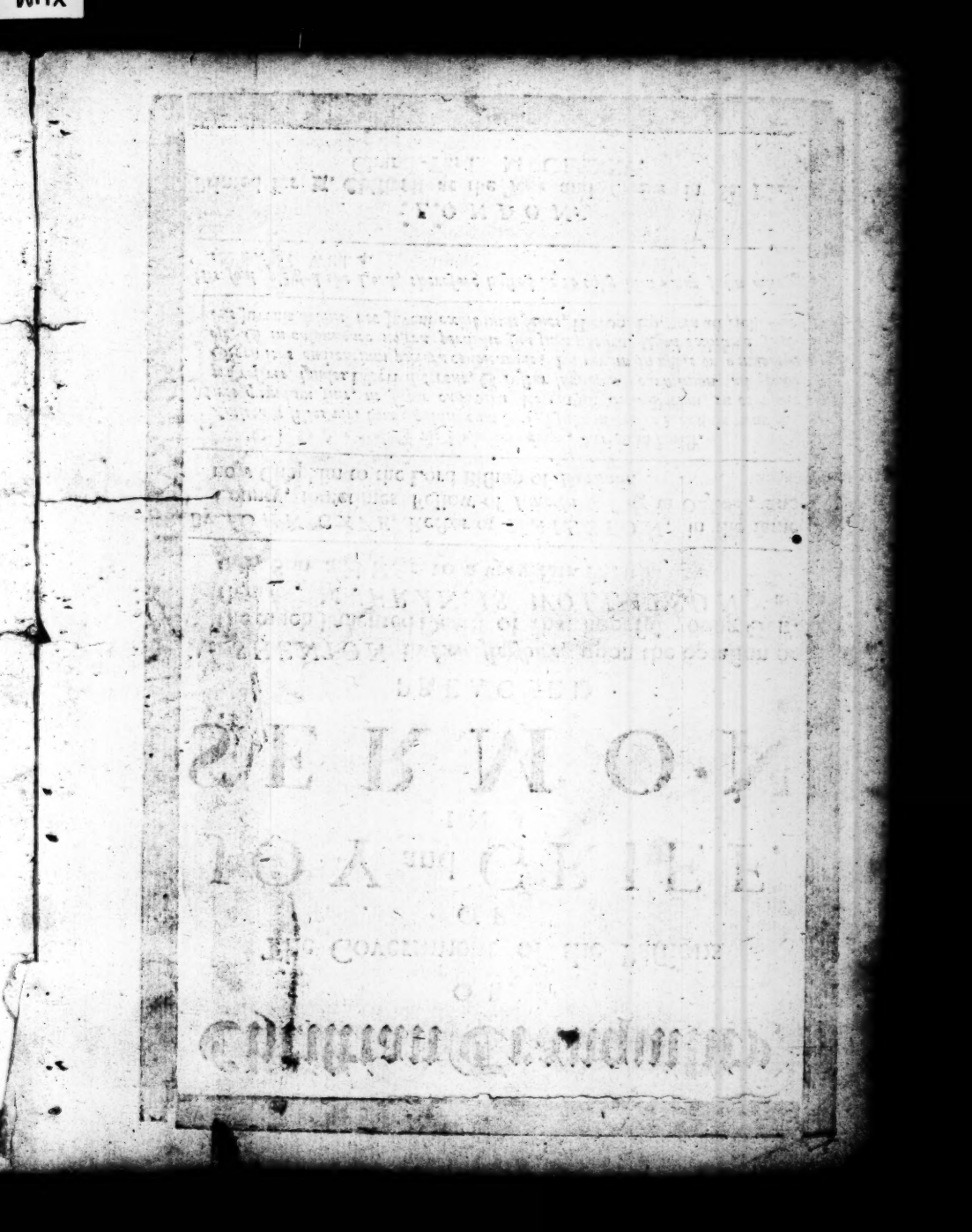

To the Right Worſhipful,

WILLIAM WOLLASTON, Eſq;

And his Vertuous Lady,

Madam *ELIZABETH WOLLASTON.*

THE wiſeſt among the Heathen Writers have laboured much by their moſt Refined Diſcourſes, to ſettle a Tranquility of Mind, an Evenneſs of Spirit in the inequalities, the ebbings and flowings of Fortune: But the Chriſtian Philoſophy only can effect what they have endeavoured, by ſetting before us an immutable Eternity, Heavenly Joys and Glories, ſufficient to abate our eſteem of the moſt pleaſing and ſplendid things here below; and to keep us from ſinking under the heavieſt troubles of this Life.

By this Philoſophy our great Apoſtle, *St.* Paul, *was ſtrong; at leſt, fainted not when he was weak; and tho his outward man periſhed, his inward man was renewed day by day; he being aſſured, that theſe light afflictions, which are but for a moment, in compariſon, would work for him, and all his fellow-ſufferers,* a far more exceeding, and eternal weight of glory; *whilſt they, with him,* look not at the things which are ſeen, but at the things which are not ſeen *by* 2 Cor. 4. 16. Chap. 12. 10.

any

any eye but that of Faith. The ſame Philoſophy ena-
Heb. 10. 34. *bled the* Hebrews to take joyfully the ſpoiling of their goods, knowing that they had in heaven a better, and an enduring ſubſtance. *And it inſtructs us all to lay up our*
Mat. 6. 19, 20. *treaſures there, where they will be ſafe from corruption and ſtealth.*

Yea, becauſe God *hath laid up for us a Crown of immortal Life, and provided ſo well hereafter for his dutiful children, we are obliged to be leſs ſolicitous about our earthly portions, and to bear all his fatherly chaſtiſements, the ſufferings of* ſhort time, *with patience and contentment; eſpecially conſidering that they are prudent exerciſes and methods of diſcipline, to prepare us for heavenly* Tranquility *and bleſſedneſs.*

For thoſe diſmal Providences which draw clouds and darkneſs over Religious Families, do but make them fitter to be preſented to God, and to partake of the inheritance with
Col. 1. 12. *the Saints in light.*

The Rod of God is to them a Staff, and a comfort too; if like the branch of a Fig-tree, it be bitter and ſharp, it is like it, fruitful too.

No Calamity comes as a Curſe to a good Houſe, whoſe Stock is pious, and whoſe Branches are holineſs to the Lord. If any Leaf, or any Bough ſhall fall untimely, God ſhall gather it, and bind it up in the bundle of Life.

There is no worldly evil in which a religiouſly diſpoſed mind may not find matter of ſome content and comfort. And truly, as diſconſolate as your Caſe appears, it hath its lightſome mixtures, and many refreſhing mitigations.

Tho God *took your beloved* Son *when he was juſt ripe for the world (for he was come to Manhood at Sixteen), when you, and all that had a more remote intereſt in him,*

pro-

promiſed your ſelves all the happy fruits of an excellent natural temper, and of the accompliſhment of an ingenious and religious Education: yet he took him too, in a time of great Peril and Temptation, when his age was moſt inclined to vitious Compliances. Becauſe he pleaſed God, and was beloved of him, when he lived among Sinners, he was Tranſlated; leſt that wickedneſs ſhould alter his underſtanding, or deceit beguile his Soul. Wiſd. 4.

And I may here ſeaſonably remind you, that when a little before his laſt Sickneſs, he was treated with ſome looſe Atheiſtical Diſcourſe, too much in the mode of our times; He ſpoke his abhorence of it, and his utter diſlike of ſuch converſation; however the endearments of kindred or kindneſs, did otherwiſe commend it to him. And I am told, that at the approach of his Death, which is uſually moſt terrible to young men, He prayed that you might be but as willing to part with him, as he was to die.

God hath taken your only Son, yet he hath left you two Vertuous and Dutiful Daughters, who I pray and hope, may be laſting and teeming bleſſings to you.

Scaliger *and* Lipſius, *two incomparable Perſons, were the laſt of their Family and Name; and I never read, that they were at all concerned for it: And ſurely it need not be ſo great a trouble to us, if it ſhould pleaſe God to make the caſe our own: Seeing our Name could not have laſted much longer in a ſhort-lived World; and ſeeing further, that God hath promiſed to* the barren, *and will make it good* to the bereaved, *That if they chuſe the things that pleaſe him, he will give them a Place, and a Name, better than that of Sons and Daughters.* Iſa. 56. 4, 5.

God *grant, that by patient continuance in well-doing, and ſuffering, you may daily ſeek for* Glory, *and* Honour, *and* Immortality, for that everlaſting Name *which ſhall* not be cut off: *And that you may be effectually inſtructed by the Doctrine*

ctrine of this plain Sermon (which was Preached, and is Printed at your desire, and wholly for your Service) how to make the best of the worst that hath, or can befal you; and to defend against those two great Fountains of Temptation, Pleasure *and* Pain, *that you may so happily govern the ruling Passions of* Joy and Grief, *which have the nearest Influence upon our practices.*

Κανονίζομεν καὶ ταὶ πράξεις ἡδονῇ καὶ λύπῃ. *Ar. Eth. l. 2. c. 3.*

That after your Troubles and Trials, you may be in Heaven, before your Translation, by a Christian Tranquility, *an unshaken constancy of mind, and a blessed Peace of Conscience; and that you and yours may long prosper, and be in Health ever, as your Souls prosper, is the hearty Prayer of*

Your Most Affectionate Kinsman,

And Faithful Servant,

JOHN CAVE.

CHRISTIAN TRANQUILITY.

1 COR. VII. 30.

And they that weep, as though they wept not; and they that rejoice, as though they rejoiced not——

THESE words are part of an Inference from a Propoſition foregoing, at the beginning of the 29*th Verſe*.

This I ſay, brethren, the time is ſhort: it remaineth, that both they that have wives, be as if they had none; and they that weep, as tho they wept not, &c.

I ſhall conſider my *Text* in its dependance, and ſpeak firſt of the *Propoſition* from which it is inferred.

This I ſay, brethren, the time is ſhort.

And in it I ſhall obſerve,

1. The Preface; *This I ſay, brethren.*
2. The Matter, or Doctrine; *The time is ſhort.*

This I ſay, brethren. It is ſuch an Introduction as frequently occurs in *Scripture*: And here in our *Text* it ſeems to carry in it a Threefold *Emphaſis*:

1. It is a word of *Authority*: *This I say*; i. e. I require you to mark well, and observe what I say; for I say it in Gods Name; not by permission only, but by Warrant and Command from him. And when we deliver our Messages, as the Embassadors of Heaven, we may do it with confidence and assurance, because we do it with Commission and Authority. We may be *bold in Christ*, as our *Apostle* speaks in another place. Philem. 8.

2. *This I say, brethren.* It is an expression of *kindness*, and Pastoral Affection. I say it out of my true love, tenderness and bowels towards you: I say it with an unfeigned desire that you may edifie and receive good, direction and comfort by it: That you may number your days, and moderate your affections in all temporal concernments: That your desires may not be *long* when your *time* is *short*: That all your delights and sorrows may bear an equal proportion to their respective Objects: And because, as the *Wiseman* saith, *there is a time to mourn, and a time to laugh*, you may do neither out of time and measure. It was a tender affectionate Address, as the Compellation implies: This I say, *brethren*.

3. It is a word of comprehension, or recapitulation, wherein the Apostle sums up all in effect which he had said before.

Having treated of *Virginity*, of *Marriage*, of *Callings*, and directed how we should stand affected to them, and behave our selves in them, as becomes our Relation and Circumstances: In the *Text* he gives them the sum of all, by perswading to moderation in all estates and conditions of life, with respect to the mutability and short continuance of them. *This I say*, as the Upshot and Epitomy of my whole discourse; as the *Royal Preacher*, *Let us hear the conclusion of the whole matter*, &c. So *here in the Text*. Eccles. 12. 13.

It

It stands indeed in the middle, and so may more properly be said to be the *Substance*, or, if you will, the *Centre of the whole matter.*

This I say, and this I would have you take notice of, as the sum of all my other *sayings* and advices, both before and after.

Thus much for the *Preface*, or Form of Address, and the importance thereof.

The *Saying* it self; the Matter or Doctrine follows. *The time is short: it remaineth, that they that weep, be as though they wept not; and they that rejoice, as though they rejoiced not.*

The words together contain a *Doctrine*; and Two proper *Uses* we are to make of it.

The *Doctrine* is, *The time is short.*

The *Uses* are; therefore not to enlarge our affections; either,

1. *By over-grieving at our sufferings*: Or,
2. *By over joying at our prosperity.*

The time is short.

1. The time of Life.
2. The time of the coming of the Lord.
3. The time of Joy and Prosperity.
4. The time of Persecution and Trouble is short.

1. *The time of this present Life is very short.*

Man that is born of a woman, is but of a few days: If he lives to the utmost extent of Nature, and becomes wondrous old: What is Fourscore years to Eternity? It is but a minute in comparison; rather a *Cypher* than a *Figure*, in *David*'s account: *Mine age is as nothing before thee,*

Seneca. *thee.* Punctum est quod vivimus, & adhuc puncto minus; *It is but a point that we live; yea, less, if it may be.* It is the Language not only of *Philosophers*, but of the *Holy Ghost*, concerning all the Nations of men, *that they are as nothing,* Isa. 40. *less than nothing, and vanity.*

De die tecum loquitur, atq; hoc ipso fugientem. Sen. *de brevitate vitæ.* Our Life in Scripture is termed but a day, for the most part: And in this day, saith *Eliphaz* in *Job*, *We are destroyed from morning until evening*; from the *morning* of our birth, or coming into the world, till the *evening* of our death, or going out of the world; we are declining and wasting, and shall be so till we come to the dust of death. *Childhood* and *Youth are vanity, and many a man dies* when he seems to be *in his full strength; when his* Job 21. 23. *breasts are full of milk, and his bones moistened with marrow.*

A thousand Accidents lie in ambush to surprize us in our most sound and secure state: And I might present you with many famous instances of great persons falling by little and unlikely instruments; but shall only in compliance with my *Text*, observe, That some have died with Plutarch Val. Max. A. Gellius. excess of grief, as *Homer*, *Rutilius*, and *Pomperanus*; And others have been carried off with sudden joy, as *Polycritta*, *Philippida*, and *Diagoras.*

Alas! what a vain and defenceless creature is man! Even in the pride of his strength, the most contemptible accident can destroy him, the smallest chance affright him; every possibility of evil can *loosen* and distinew the courage of his mind; and his own imagination, without any real stroke, frequently proves his Executioner.

Therefore as *the time* of every mans Life is *short*, so the time of many mens is *contracted*, or *made short*, and that sometimes by the *justice*, and sometimes by the *mercy* of the *Divine Providence.*

1. The

1. The days of the wicked are often *ſhortned*, for the glorifying of *Gods Juſtice*, in their exemplary puniſhment. *God ſhall ſhoot at them with an arrow, ſuddainly ſhall they be wounded.* And this *Job* calls a *putting out of their candle*, before it burns out of it ſelf. Pſal. 64. 7.

Ungodly men are thruſt out of the World many times, that they may do no more miſchief in it. But

2. The righteous are mercifully taken out of it, that they may ſuffer no more. They are *taken* away *from the evil to come*; not only from the *evil of Sin*, which is a bleſſed Deliverance indeed; but from the *evil of Sorrow*, from the Diſeaſes of Nature, and all the extrinſecal miſfortunes of Life.

Upon which conſideration, that ſaying of *Pliny* the elder (one of the wiſeſt Naturaliſts) ſeems to be grounded. *Brevitate vitæ natura nihil præſtitit melius.* It is one of the greateſt bleſſings *God* beſtows, to take us betimes out of this miſerable World.

They that think otherwiſe, and imagine there is no happineſs beyond, or beſides this Life, cannot by *taking* thought, protract their ſtay here; as they cannot add a *Cubit to their Stature*, ſo neither can they add a minute to their days.

Much more might eaſily, if not ſeaſonably be ſpoken upon this fruitful Subject. But ſure we need not labour about the Proof or Illuſtration of a Point, which neither Infidelity, nor Scepticiſm ever disbelieved, or doubted, which every days experience atteſts, which the *Mourners* publiſh in the *Streets*, the Tombs and Grave-Stones, the Eſcutcheons and Garlands in the Church, Preach without a voice.

And indeed, this Truth, that the *time* of Life is *ſhort*, and of Death certain; is written indelibly even in the duſt.

But

But O vain, twice vain man, who will be still drawing lines in this dust, and spinning out a thread, which shall last as long as *Methusalems*, if not as *Melchizedechs*, without end of days. But as mans *time*, so the Worlds time, *Time* it *self* is *short*; yet a little while, and the *Heavens shall pass away*, and the Stars shall fall to the Earth, like untimely Figs, or withered Leaves from their Trees. For

In the second place, The *time of the coming of the Lord is short.* The Apostles spake of it then, *as nigh at hand*, and of the *Judg* as *standing before the door*: And therefore it cannot be far from us, after so many Successions of time. However we may be sure, *the time to come is short*, in respect of that which is already past, and that we are fallen into the last Act of the Worlds *Tragedy*: And let me note this by the way, that St. *James* Exhorts to Patience under Afflictions, by this very Argument, *Be patient therefore, brethren, unto the coming of the Lord.* Jam. 5. 7, 8.

3. The time of ease and delight *is short.*

Prosperity is not entailed, it passes not after the manner of Inheritance, from Generation to Generation; we have here no *abiding City*, no durable Riches, no Honours, or Pleasures, which we can bequeath to Posterity. Nay none which we can secure to our selves for the short term of our own Life.

Omnia ista quæ vos tumidos & supra humana elatos oblivisci cogunt vestræ fragilitatis, &c. non sunt vestra, in depositi causa sunt, jamjamq; ad alium dominum spectantia. Sen. de benef. l. 7.

Our Sun is often overcast, sometimes Eclipsed, before our day is done.

Riches, when we think we have them in safe custody, *take to themselves wings, and fly away from us, Prov.* 23. or else are consumed by the Moth, or purloined by the Thief.

Again, *Men that are in honour abide not, their beauty shall consume away from their dwellings.* Health is a harmony of humors, which is soon discomposed, and put out

out of Tune. *Credit* is a Christal Glass, quickly broken, and cannot be repaired again.

What little assurance have we of beloved Wives, or delightsome *Children?* We please our selves with them to day, and to morrow bury them out of our sight.

Three hundred of the *Fabii* in *Rome*, were slain in one day, and but one man of the Family left alive; and we read of a Count in the time of *Henry* the second Emperor, who had thirty Sons, beside eight Daughters, who followed him to *Court*, and were all placed, and preferred to good Offices by him; but all died and left him in a very short space of time. And so in Scripture, we find all *Gideons Children* slain at once, except one. *Babo Comes.*

Our portion is among the Flowers, which to day spring, and look like Health, and Beauty, and in the Evening they are Sick, and at Night are dead, and buried in the Oven.

Ostenduntur hæc omnia, & dum placent transeunt.

Worldly men indeed, do very much value themselves upon the account of their worldly Accommodations, and presume upon the long continuance thereof to them and theirs. The *Psalmist* tells us, that their *inward thought* is (tho happily they are ashamed to publish it) that their *houses shall endure for ever, and their dwelling places to all Generations.* *Card. Bon.* opera. *p.* 10. Psal. 49. 11.

They think all their daies, be they short or long, must be Summer and Sunshine without a Storm, a Tempest, a Cloud to cover any part of their Sky, or to interrupt the gayety of any hour of their time; they think their stock will never waste, the provision of their Lusts will never fail, that they shall always have their fill; yea, that their sensual delights will grow, and improve upon them, and *that to morrow shall be as this day, and much more abundant.*

But

But as the *Day* cometh, so also the Night; and when men thus say, The bitterness of Death or Sorrow is past, or else will be long in coming; when they say, *Peace and safety, then sudden destruction cometh upon them, as travel upon a Woman with child.*

1 Thes. 5. 3.

When the *Atheistical Fool* Eat, Drank, and took his Pleasure, as if he had goods laid up for many Years, one Night put a Period both to his Enjoyment and his Projects.

The Ambitious man promiseth himself all the Advantages of Honour and Power, and seems in his aspiring thoughts to be ascending into Heaven, and exalting his Throne *above the Stars of God*; but *God*, who is above him and his Stars, above all his rising Glories, soon takes down his swelling Sail, and degrades him from his proud heights. *Tho thou build thy nest among the stars, thence will I bring thee down.*

Obad. 4.

Phot. Epl. 234. p. 349.

Οἱ δὲ βασιλεῖς καὶ τύραννοι, οἱ τῷ φρυάγματι, καὶ ταῖς ὀργύσιν ἀδάματοι, &c.

The Princes and Potentates of the World, who talk and look as if they were immortal, die like other men. *Alas, we find it so; and their Glory doth not descend after them.* Yea, many times their *Crowns* fall before them, and their Honour is laid in the Dust, while they walk above ground.

The greatest or the best of men, have no sure hold of any earthly Felicity; even their Summer-days are short, and the most flourishing Estate fading, ready to die, and wither, when it makes the fairest shew, and promiseth the fullest satisfaction.

The *Rabbins* have observed of *Adam* himself, that he did not dwell one Night in *Paradise*, but was poysoned with his Prosperity, with the ravishing Charms of a fair Wife, and the pleasant fruit of a fair Tree.

4. *The*

4. *The time of Adversity and Trouble is short. Man indeed is born to trouble, as the sparks fly upward.* Our Lillies grow among Thorns; our very Roses are wrapt up in Prickles; our sweetest comforts have their sorrowful mixtures, and the voice of mourning is heard among the daughters of Musick. Job 5. 7.

Yea, sorrow and trouble are not only an Entail upon our Nature, as *Men*; but a Legacy bequeathed to us by the *blessed Founder* of our Religion, as *Christians*; and so they become as well our badg as our burden, our mark of honour, and relation to *our Lord*, the *man of sorrows*. The *Cross* shews whose Disciples we are; and through *manifold tribulations we enter into the kingdom of heaven.*

But where we read in the *Old* or *New Testament*, of the number, or the sharpness of good mens troubles, we read of their shortness too. We read in *Psal.* 34. 19. that the *afflictions of the righteous are many*: And we read in the same *verse*, that they are not lasting; *The Lord delivereth him out of them all*: *Sorrow may endure for a night, but joy comes in the morning.* And both these were remarkably exemplified in good *Job*: His afflictions were sore and numerous: The sudden unhappy death of ten children, the perverseness of his wife, the loss of all his great stock, plagues on his body, and terror in his mind; the scorn of vile persons, the contempt of his servants, the censures and reproaches of his Friends; yet time blew over all those clouds: the *Lord delivered him out of all* these troubles, and *blessed the latter end of* Job *more than his beginning.* Psal 30. 5.

Jonah out-lived the *withering* of *his Gourd.*

In the *New Testament* our *Saviour* makes the afflicted of the number, whom he pronounceth happy, and that because they are passing into a better state: *Blessed are they that mourn now; for they shall be comforted.* Blessed are they,

tho they mourn, becauſe they only mourn *now* in this
1 Pet. 1. 6. ſhort point of time. St. *Peter* comforts the ſufferers he wrote unto, upon this very conſideration: Ye have reaſon to rejoice, becauſe it is but *now*, for *a ſeaſon that ye are*
2 Cor. 4. 15. *in heavineſs.* And *St. Paul* reckons the heavieſt afflictions of the firſt *Chriſtians* but light, becauſe momentary.

To ſenſe and natural apprehenſion, our ſufferings ſeem *long*, and our refreſhments *late*. But the Reaſon of an *Heathen* made a wiſer judgment; *Dabit Deus his quoq; finem*: And the Faith of a *Chriſtian* thinks any thing *ſhort* in compariſon, which hath an end. Death, if nothing elſe, puts us out of our pain and ſorrow: and in the grave the *weary are at reſt*.

No Torments are intolerably *long*, but thoſe of *Hell*, which are *eternal*.

Nay, the *Chriſtians* ſufferings are not only *ſhort*, becauſe they have an *end*; but I may add, they are *ſalutiferous* too, becauſe they have a good, an *happy end*. *Omnes pœnæ non exterminantes ſunt medicinales*: *All puniſhments that do not end us, end well*; like the launcings of a wound, which let out the ulcerated matter; they are intended to heal and ſave us.

Our *heavenly Father chaſtens* us not after his own *pleaſure*, to ſhew his *Soveraignty*; but for our *profit*, to impart his *Holineſs*. He deſigns our quiet by our trouble, the *peaceable fruits of righteouſneſs* by the *afflictions which are moſt grievous* to Nature. After God had *wreſtled* with *Jacob*, he *bleſſed* him: And he uſually *comforts* his ſervants *according to the days that he hath afflicted them*, and *according to the years that they have ſeen evil*.
Pſal. 90. 15.

Many ſad accidents, in mens account, have proved the means or occaſions of ſingular temporal benefits, and great worldly proſperity. The caſe of *Joſeph* is upon famous Record in *Scripture*. And in *Church*-Hiſtory we read of one

one *Eudoxia*, who was unkindly thrust out of her Fathers house, by her unnatural Brethren; and making her complaint to the *Emperor Theodosius* the younger, she found love as well as pity; he received her into his Palace, and made her his *Queen*, when she wanted house and Harbour, the ordinary necessaries and comforts of Life.

And it was a strange Observation which *Cardan* made of himself, That never any good befel him, but what was occasioned by some foregoing evil. *In his Life written by himself.*

Indeed the Sun evermore shines most pleasantly, after a Storm; and it is the usual method of the *Divine Providence*, to usher in his mercies with the black Rod, thereby enhansing and endearing our subsequent refreshments.

O quid solutis est beatius curis?

We are a great deal more happy in a deliverance out of misery, than if we had never been in it. But if our seeming evils are not in this respect, real blessings; yet with St. *Hierom*, *Brevia mala putemus, quæ finis melior subsequetur.* *Epist. ad Paulam sup. obit. Blesillæ filiæ.*

We may well account all those sufferings short, which end happily; as ours will, if we bear them patiently, and penitently. *Humble your selves under the mighty hand of God, that he may exalt you in due time.* 1 Pet. 5. 6.

But this minds me to pass from the Proposition, or Doctrine of my Text, *The time is short*, to the Applicatory part of it; the practical inferences in these words, *It remains, that those that weep, be as if they wept not; and they that rejoyce, as tho they rejoyced not.*

The *Devil* hath two general ways, or means of working our ruin, *per blanda, aut per aspera*; by Pleasure, or Pain, Prosperity, or Adversity; and our *Apostle*, who was *not ignorant of his devices*, endeavours here to arm and secure us against the dangers of both; by making this general

use of the shortness of our lives, and the vicissitude of our Fortunes, to perswade us to Equanimity and Moderation, to an even temper of Spirit in every Condition, whether comfortable, or calamitous. To instruct us both how to *be abased, and how to abound*, how to bear *Prosperity* without Insolence, and Adversity without Impatience; and in all our projects and defeats, in all the changes of worldly things, to keep a mind unchanged, neither elevated, nor depressed above measure, in the difference of Conditions, nor in the greatest contrarieties of Events. As it was observed of *Aristippus*, he scarce ever changed Countenance in any Alteration of his Affairs; if at any time he sought to mend his Circumstances, yet he never seemed discontented with them. And *Cicero* notes it of *Pythagoras*, that his looks never discovered the least inconstancy in his mind, that no one ever saw him *rejoyce* or *weep*; if he did so indeed, it was as our *Apostle* would have us do, as *if he did not*.

In the *Text*, there seems to be an allusion to that of the Prophet *Ezekiel*, *The time is come, the day draweth near, let not the buyer rejoyce, or the seller mourn.* For thus he proceeds in the following words, *They that buy, as tho they possessed not; and they that use this world, as not abusing it; for the fashion of this world passeth away.* Chap. 7. v. 12.

Seneca (who perhaps was not altogether a Stranger to our St. *Paul*) hath somewhat like this, in his 78 *Ep.* to *Lucilius*, *Interim tene hoc mordicus, adversis non succumbere, lætis non credere.* Keep close to this rule, not to despond in *adversity*, or confide in *prosperity*: And he gives the reason in another place, why we ought to be so indifferent in our Affections, *viz.* because the things or states are of an indifferent nature, *nec bona, nec mala*, neither good nor evil in themselves, but may become either to us, as we use or abuse them.

A continued courſe of intenſe paſſion, ſeems very incongruous towards ſuch diſcontinuing, ſuch indifferent things. It beſt becomes us ſo to govern our Deſires, our Sorrows and Delights, that they may be propotionate to the nature and value of their Objects. *Hæc quidem philoſophia nemini non eſt in ore, ſed paucorum animis vere ſerioque inſidet*, as one obſerves upon the place. Every one is ready to Preach this *Philoſophy*, but very few feel the true effects of it in their minds, or expreſs them in their Practices.

Tho the Heathen *Orators*, *Poets*, and *Philoſophers*, ſpake many excellent and acute Things of this kind, and perſwaded to Moderation and Patience, from the mutability of Fortune, the *ſhortneſs*, and uncertainty of humane life; Yet our great *Apoſtle* ſaw it needful to preſs *Chriſtians* with the ſame conſideration; to be their ſerious Remembrancers, to put them in mind of what they knew before; to reconcile to their Affections a Truth which their *underſtandings* had already admitted, and to incline their *practice*, to follow their *Judgments*.

In imitation of this *Divine author*, I am about to exhort, beſeech, perſwade you, to conſider well, and lay to heart what you know, to yield to the Authority of your own reaſon, to do that which you cannot but be partly convinced is beſt to be done, and which it is your Duty to do, *viz.* to be moderate in your *Enjoyments*, and your *Sufferings*; not to murmure or repine at your *loſſes*, nor to ſet your hearts too much upon your remaining *Comforts*, *Wife*, *Children*, *Houſes*, *Lands*, *&c.* Becauſe, how dear and delightſome ſoever they are to you, they are at beſt but Treaſures in earthen Veſſels, ſubject to a thouſand Caſualties. If there were nothing elſe to abate their worth, this alone doth it, *Their time is ſhort.* In my *Text* we are adviſed, Firſt to aſſwage our *Grief* in occaſions of trouble,

troubles; and then to temper and bound our joy, when our Affairs succeed best. But in my Discourse, I shall alter the method; and because I design to say least of the Affection of Joy, I shall speak of it first, and in a way introductory to what I have to say upon the mournful Subject.

—*And they that rejoyce, as tho they rejoiced not.*

The Fathers have made this observation on these words, that the Joys of this World are but *Quasi*, *as if* they were Joys, not such indeed, but rather Shadows or Images: As *when a hungry man eateth in his dream, but when he awaketh, his soul is empty.* Isa. 29. 8.

The *Pomps* and Profits of *the World*, are but *Vanities* to a *Christian*; and when they appeared to our *Saviour* in the best Attire, and Representation the *Devil* could give them, he despised them all.

We are allowed a delight and comfort in temporal blessings, but with such Qualifications and Restraints, as rather becalm, than advance our Affections; rather wipe away our Tears, and prevent Sighing, than cheer our minds, or maintain Mirth. It was a seasonable hint, that of *Cænus* the *Macedonian*, to the conquering *Alexander*, that nothing did better become him, than ἐν τῷ εὐτυχεῖν σωφροσύνη, Moderation of mind in his glorious Success and Prosperity. *Arrian.*

Let *not the wise man glory in his wisdom, nor the mighty man glory in his might, nor the rich man glory in his riches.* He may be pleased with them, and the like blessings, and take comfort of them, but he must not *glory* in them, he must not be too much conceited of them, or vainly puft up with them. He must not promise himself too much from them, as if they were substantial, lasting, and abiding Goods. *Solomon* the wisest of men, adviseth us to *cease from our own Wisdom* (not to lay too much stress upon our worldly Policies) *Prov.* 23. 4. for it will otherwise cease from

from us: *There is no knowledg nor wisdom in the grave, whither we are all going*, Eccles 9. 10. Again, by strength shall *no man prevail long*; and *Riches* will fail us when we most need them; *They profit not in the day of wrath.* 1 Sam. 2. 9. Prov. 11. 4.

If these things, and others of the like Nature, wherein we are most apt to over-joy, to glory and pride our selves, do not in a short time fail us, it will not be long before we leave them: They and we are of a sickly kind, declining and decaying daily. *Accipimus peritura perituri.* Our fairest and sweetest earthly delights are but a withering Posie in a dying mans hand.

How then in Reason can we be over-fond of them? Why should we set our hearts and affections upon things which are not? upon things which perish in the enjoyment, which are passing away from us, and from which we are passing daily?

If any thing here could justifie a transport of joy, one would think it should be an agreeable yoke-fellow, an indulgent *husband*, or a complaisant *wife*, or else hopeful *children*, in whom we behold our fading drooping Age, as it were, budding and blossoming a-new, from whom we promise an Heir to our Estate, to our Family a strong support when we fail, and to our selves a surviving Name, and a lasting Memory.

But our *Apostle* puts in his *Caveat* here especially, because here we most need it: *Let them that are married, be as if they were not married*; because death will soon make a divorce between us and our beloved companions: And our children are often laid to bed before us in the grave. Therefore St. *Chrysostome*, to season our Nuptial and Child-birth Festivities, minds us how death runs through the Marriage-books. If I die first, or you, or the *child* of us both; how it is woven into every line, and closeth up every Period, to put a *quasi non*, even into those rejoicings; a bitter,

a bitter, tho a medicinal infusion into our most pleasant enjoyments and expectations.

Our time and theirs is short.

This consideration, That all our comforts here are but temporary, and must die with, if not before us, methinks should, if any thing, moderate and sanctifie our Affections to them.

Frequent serious thoughts, That all we have, or can desire here, will last us but to the grave, should make us look upon them effectually but as the two sticks which the Widow *of Zarephath gathered to dress an handful of meal, and a little oyl, that we may eat it, and die.*

But because we are unwilling, and averse to think of any thing which should interrupt our present delights; therefore *our Apostle* frequently inculcates Sobriety, and *Moderation* in, yea, Mortification to our outward good things.

Phil. 4. 5. Col. 3. 2. *Let your moderation be known unto all men; the Lord is at hand: Set your affections on things above*; for they are eternal; *not on things of the earth*, for they are mortal and perishing. And in this St. *Peter* differs not from his *beloved brother* Paul; 1 Pet. 4. 7. *The end of all things is at hand*; *be ye therefore sober*: take heed of inebriating, or making your selves drunk with the things of this World: Suffer not your hearts to run out too much after them, or to be affected inordinately with them, lest the *day of the Lord* overtake you unawares. And there is a great deal of need of these counsels and cautions one upon another, because, as the *Heathen Historian observes*, few are so cautious as they should be of the danger, *I may say*, the evil of their good things. The Scripture presents us with many instances of this deficiency in good men. How strangely did *Hezekiah* forget himself, as soon as ever he was recovered from his sickness? When he had his Treasury and his Cabinets

Raro quisquam erga sua bona satis cautus. Curtius.

2 Chron. 32. 2.

nets filled with precious ſtore, what *vanity* and *preſumption* doth he preſently derive from it? *Job* confeſſeth *he grew ſecure before his afflictions: I ſaid, I ſhall die in my neſt, and ſhall multiply my days as the ſand.* And holy *David* was puffed up with a vain confidence, when he *ſaid in his proſperity he ſhould never be moved.* Job 29. 18. Pſal. 30. 6.

Beloved, ſuch is our folly for the moſt part; when the Sun ſhines we think not of a dark night; and when the morning is fair we fear not a ſtorm; And therefore we are ſometimes taken without our coat, as it were, without our ſhelter and defence.

We are apt to *put the evil day far from us*; to rejoice as if we were exempted from the common Calamities of mankind; and therefore conclude with *Babel*, tho others be *widows, fatherleſs, childleſs, comfortleſs, yet we ſhall ſee no ſorrow.*

We over-priſe theſe outward things, and promiſe our ſelves that from them which never any found in them. Hence it is that we are over-grieved when they are taken from us. When the Judgment makes too great a report of theſe things to the Affections, the Affections make too great a-do about them. We *love* our *children* but too well; therefore when we loſe them, we *grieve* too much.

Quem res plus nimio delectavere ſecundæ,
Mutatæ quatient——

No man ſuffers Affliction with leſs patience than he who over-joys his Comforts. If *Jonah had not been exceeding glad of his Gourd*, he had not fretted ſo unreaſonably when it withered. If we are not too fond of the Sunſhine, we ſhall better abide a cloudy weeping Sky: if we rejoice as if we rejoiced not, in the moſt agreeable ſociety of our deareſt Friends, we ſhall be the better prepared to mourn

as if we mourned not, when the black day of separation comes. And this leads me to the other part of the *Apostles* inference, which was first in my thoughts, *and which, alas! is the word now most in season*: And therefore with your patient and devout attention, I shall enlarge most upon it.

And they that weep, as if they wept not.

That is, They that are in heavinesse by the sad mischances which Marriage brings with it, by the death of *husband, wife, children*, or the like troubles.

The *Apostle* doth not recommend a *Stoical Apathy*, a
Job. 6. 12 senseleſsnes or stupidity of disposition. Our *strength* is not the *strength of stones, nor our flesh of brass.* We have sense and feeling in us, as men and women; and therefore cannot but grieve at that which is offensive thereunto. Yea, it is noted as an evil temper of mind, not to melt in the fire, not to cry under the Rod, but to be insensible of
Jer. 5. 3. the smart, and the end of our sufferings. Thou hast *smitten them, but they have not sorrowed.*

To weep upon just occasions, is not always an *humane frailty*; It is sometimes a *Christian Vertue: Our blessed Saviour himself was a man of sorrows, and acquainted with grief.* We never read that he laughed, *but he sighed over Jerusalem*, and *he wept over Lazarus.* And next to our own and other mens sins, nothing hath a better title to our Tears than the death of men or women useful to the world, and dear to our selves; especially when they are taken off in the blossom of their hopes, and promises of being common as well as private blessings. God denounceth it as a
Jer. 22. 18. Judgment against *King Jehojachim*; *They shall not lament for him, saying, Ah my brother, or ah his glory.*

Sapient Veterum p. 22. It was the observation of the immortal *Verulam: Adolescentium summæ spei mortem infinita commiseratio sequi solet; nihil enim inter fata mortalium, tam flebile est, tamq; potens*

ad

ad miſericordiam commovendam, quàm virtutis flos immaturo exitu præciſus: An infinite commiſeration is wont to attend the Funerals of very hopeful Youths: For no deſtiny is ſo lamentable, ſo powerful to move, or rather to command compaſſion, as an untimely cropping of the flower of Vertue; eſpecially when it is our *own*, by the neareſt intereſt: A plant of our own garden, an off-ſet of our own ſtock, a branch of our Family; yea, of our ſelves; when theſe Ἀποσπάσματα (*as the Ancients* ſtiled them); theſe pieces of their parents are divided from them, it makes a wide and a bleeding wound, which needs an healing hand, a word in ſeaſon, a word like precious Oyl, or ſovereign Balſom, to aſſwage and ſouple it. It needs a skilful and authoritative, as well as a compaſſionate *Phyſician*. And ſeeing ſuch an one was *our Apoſtle*, attend, I beſeech you, not to me, but to *him*; admit his Advice, follow his Directions, and apply to your ſelves what he preſcribes to his beloved *Theſſalonians*; For it will fit your caſe exactly: *I would not have you ignorant, bretkren, concerning them that are aſleep, that ye ſorrow not, even as others which have no hope.* As in the *Text*, ſo *here, brethren*: And what a charm of kindneſs and pity is there in that expreſſion? Think that he ſpeaks to *you*, not only as to children of the ſame earthly and heavenly extraction, but as to fellow-ſufferers, and his *brethren in afflictions*: And that he is endeavouring to comfort you with the ſame conſolation wherewith he himſelf hath been often comforted. 1 Theſ. 4. 13.

Be adviſed by him, to think of your *dear child*, not as *dead*, but only as *aſleep*; not as gone *from you* for ever, but only as gone *before you* to a ſweet repoſe from labour and ſorrow: *Lament over your dead you may, as he is worthy*, but not with a paſſion *unworthy* of your ſelves, unbeſeeming your holy Faith: Sorrow you may, but as *Chriſtians*, not as *Heathens*, who look not beyond this preſent ſtate of

being; who have no commerce with the invisible world, and *no hope* of a better life. *Weep*, but within the bounds of Reason and Religion, which he calls *a weeping as if you wept not*: That is, no otherwise than beseems the occasion of your trouble. Our sorrow ought to keep the Mean between neglect and excess, not *despising the chastning of the Lord*, nor on the other hand *fainting*, much less murmuring *when we are rebuked of him.*

His Remains. *Sarah* was the first that we find *mourned* for in *Scripture*, and *Abraham* the first *Mourner*. And *Bishop Hall* hath set down an Observation of the *Hebrew Doctors*, upon *Gen.* 23. 2. where this mourning is specified; *viz.* That the Letter which is in the midst of the *Original* word, which signifies Mourning, is in all their *Bibles* written less than his fellows; which they who are wont to make some extraordinary discoveries in every point or tittle of *Moses* his writing, interpret to imply the moderate *mourning* of that holy *Patriarch*. That expression likewise is taken notice of by some, which follows in the next *verse*: *He stood up from before his dead*; as if it signified that he turned his eyes from her, that so he might not be overcome with *grief.*

Seneca. *Sapiens sentit incommoda sed vincit.*

To bear Afflictions decently, hath been ever accounted so great a Vertue and Honour, that some of the Ancient *Heathens* have too extravagantly thought it equalled men to *God himself*. *Vere magnum est habere in uno fragilitatem hominis, securitatem Dei. This is a great perfection indeed, to have in one the frailties of a man, and the security of a God*; to have a strong, firm, invulnerable temper of mind in our much yeilding flesh. It is by all true *Philosophy* deemed to proceed from the greatest strength of Nature; by all true *Christianity* from the highest degree of Grace.

The

The best and the wisest Persons, have always been the most moderate *Mourners*. It is observed of *Augustus*, tho he lost all his *Children*, and Nephews, and was fain to adopt an *Heir*; yet he was so little moved at their Death, that he constantly went to the *Senate*, and neglected no publick Affairs. Pericles *likewise*, *having lost two Sons of great hopes within the compass of eight days, put on notwithstanding a white Garment, and with a great constancy of mind went to deliberate about the necessities of the* Commonwealth. *And the most excellent Dr.* Patrick, *In his consolatory Discourses*, &c. *hath further noted*, *That the* Ægyptians *mourned ten times as long, as the* Children *of* Israel; *seven days ordinarily contented the* People of God, *for their Grief; whereas they that were strangers to the* God of Israel, *extended their mourning seventy days. Yea, the greatest* Mourning *that the* Israelites *used for their two famous leaders,* Moses *and* Aaron, *was prolonged but to thirty days, not half the time that those* Heathens *allowed.* And St. *Hierom* writes of one *Melenia*, a holy and good Woman of his time, who lost two *Sons* at once, when her *Husband* lay unburied by her; yet scarce shed a Tear for them, but threw her self at the feet of *Christ* her *Saviour*, saying, I shall serve thee now *O Lord*, with more ease and freedom, because thou hast delivered me from the burden of my other cares.

Hieron. Ep. 3. ad Heliodorum.

Gen. 50. 3.

Ep. ad Pammachium.

That we may follow the best examples, and under all our Calamities, may *mourn* wisely, temperately, and religiously: I shall shew you briefly,

1. When our *Grief* is intemperate, or inordinate; when we *weep* beyond our *Apostles* stint or limitation.

2. I shall endeavour to prescribe the most proper means for the qualifying, and moderation of our *Passions*, under our *greatest* and *dearest* losses.

As to the first of these, our *Grief* may be immoderate and unreasonable, either in respect,

1. Of

1. Of the Measure.
2. Of the Manner.
3. Of the Effects and Consequents thereof.

1. In respect of the measure of it, when it overflows its bounds, and exceeds the nature and quality of its object. Thus was *Jacob* affected with the apprehension of his *Sons* Death, *I will go down to the grave to my Son mourning.* Thus was *David* unreasonably moved for his *Absolom.* And *Rachel* for her *Children, when she refused to be comforted.*

Gen. 37. 35. 2 Kings 18.33. Jer. 31. 15.

2. For the manner of it. *Grief* is excessive, and very sinful, when it is attended with distrustfulness, despair, and a questioning of *Gods Attributes*, his *Justice, Wisdom, Goodness, Power*, &c.

We must so bewail our Losses as

1. To acknowledg *God's Justice.* That he doth in faithfulness and *righteousness* afflict us, not without sufficient cause and provocations on our part: *After all that is come upon us, thou our God hast punished us less than our iniquities.*

Ezra 9. 13.

The *Heathen wise man*, called the Adversities of the World, but *tributa vivendi*, the taxes of Life.

The Christian wise man ought to know and bear them, as *the tributes of offending*; and *why should a man complain, a living man for the punishment of his sins?*

Lam. 3. 39.

God may according to his absolute Dominion and Sovereignty, lay sore Afflictions upon the best of his Servants. *Behold he taketh away, and who can hinder him? Who shall say unto him, what dost thou?* And in chastning his people, he doth not always level his Arrows against their sins; but designs them for tryals, and exercises of their graces, for tokens and Testimonies of his Fatherly love towards them; yea, when he passeth by a thousand faults in others, he is wont to whip his Children, if they do but tread awry. *You only have I known of all the families of the earth, therefore will I visit you for all your iniquities.*

Job 9. 12.

Quos Deus amat, indurat & exercet, non in delitiis, sed in castris, Sen. Ep. 67.

Amos 3. 2.

Wherefor

Wherefore we are by no means to censure others hastily as *Jobs* Friends did him; it is a plain case, the greatest Sufferers are not always the greatest Sinners. *Judgment often begins at the house of God, and he chastens every son whom he receives.* Heb. 12. 6.

Outward crosses, like Hail and Snow, light upon the best Gardens, as well as on the wild Waste; yet it is always some vapour below that breeds the storm, which comes from above. And there is sin enough in the best, to justifie all Gods severities towards them.

Therefore tho we must not speak or think the worse of others, for their Calamities, lest *we offend against the generation of God's children*; yet we must endeavour to see our own sins in our sufferings, so far as to humble our selves under Gods correcting hand, and still to acknowledg *that he is righteous in all his ways*; that he *in Justice* punisheth those remnants of sin, which are in good men, with those *Temporal Afflictions*, for whom yet in *Mercy* he reserveth eternal *Salvation*. Psal. 73. 15.

2. As we must give God the Glory of his *Justice*, so of his *Wisdom*, in his most severe dealings, owning that he knows what is best, and most expedient for us in every condition. That he corrects us in Judgment, as a prudent, not as a passionate *Father*.

3. We must acknowledg his *Goodness* and Love, so far as it is consistent with his *Justice* and *Wisdom*; that as he knows our Frame, so he pities our Frailties.

As we ought to take notice of *God's* hand, and his just Indignation against us, when he striketh us; for he is righteous, and will not correct us but *for our sin*; in like manner we must so resent his displeasure, as not to doubt of his Favour upon our repentance and amendment; for he is *faithful* and *gracious*, and evermore corrects us for our *good*. *We are chastned of the Lord, that we should not be condemned with the world.*

Lastly,

Lastly, We must rest upon the *power of God*, to support and succour us, in our most dejected and disconsolate Estate. *He is my Strength, and my defence, therefore I shall not greatly be moved*, said *David*. Psal. 37. 24.

We must trust and hope that he can, and will bring light out of the thickest darkness: Give *beauty for ashes, the oyl of joy for mourning, and the garment of praise for the spirit of heaviness.* That he hath not only the *goodness of a Father*, but the ability; yea, the *Allsufficiency of a heavenly Father*, and is able to do more abundantly for us, than we are able to conceive or hope. This was our *Apostle's* stay and comfort in his most acute trouble; *He said unto me, my grace is sufficient for thee, for my power is made perfect through weakness*; therefore instead of sinking under my infirmities, *very gladly will I rejoyce in them, that the power of Christ may rest upon me.* But, 2 Cor 12.8,9,

3. This inordinacy of *Trouble* is considerable in its consequents or effects, as

1. When it makes us impatient, and fretful under our Afflictions, as it did *Jehoram. Behold this evil is of the Lord, why then should I wait on the Lord any longer? Hieremy* and *Jonah*, tho good men for the main, and holy *Prophets*; yet were very much to blame in this particular. It was part of *Jabez* his Prayer, and we would do well to put it into ours, *Lord keep me from evil, that it may not grieve me*, i. e. that I may not be fretful under it, or offensive by it; that it may not so *grieve* me, as to occasion my *grieving* of thee, *of thy holy and good Spirit.* 2 Kings 6. 33. 1 Chron. 4. 10.

2. When it makes us insensible of, and unthankful for those mercies, which *God* is pleased to continue to us. Our sorrow must not draw such a thick veil over our Hearts and Faces, that we cannot see through it to contemplate, or take notice of *Gods* manifold blessings, which we still enjoy.

They

They are froward Children, who if they may not have what they would, throw away what they have; and this often provokes their Parents to renew and sharpen their Corrections, that they may cry for somewhat indeed.

If our behaviour be such towards our *heavenly Father*; we provoke him to add to our present *Afflictions*, the removal of our remaining *Mercies*. Wherefore amongst a great deal of excellent consolatory advice, which *Photius*, the renowned *Patriarch of Constantinople*, gave *Patritius* upon the Death of his beloved *Daughter*, we find *this* agreeable to our occasion. The *Almighty Creator* hath taken to himself a piece of his own work; but he hath given, or left more than he took; and I pray God they may long be left and live to their Parent's encreasing joy. 'You are grieved for what you have lost; take comfort in those that are still with you. Εὐχαριστήσωμεν τῷ θεῷ, ὧν ἀφείλατο, &c. 'Let us give thanks to God, for 'what he hath taken from us, that we may have a more 'sure hold of those he continues to us, and that they 'may daily prove greater blessings and comforts. *Photii Ep.* 234.

3. Our *Sorrow* hath an inordinate effect, when it makes us unuseful in the Duties of our general and particular Callings; when it renders us unserviceable to *God*, to the *King*, the *Church*, to our *Country*, and our Families.

But I must content my self (as I hope by Gods Grace I have in some measure satisfied you) to shew you only thus briefly, when the tide of our Sorrow swells, and rises too high, either in the measure, the manner, or the effects thereof.

I shall only add a few words more in this dying part of my Discourse (And I hope you will most regard

what I say last) to allay, or abate your Trouble, and that by perswading you

1. *To the exercise of some proper Graces.*
2. *To the practice of some seasonable Duties.*

1. To the exercise of some proper, suitable *Graces*, such as these following:

1. *Meekness* and *Humility*, a Sense of your own Unworthiness; of your own, if not ill, yet undeservings. *Meekness* meets an Affliction half way, and *Humility* stoops, as it were, to take up the burden.

2. *Faith* or dependance upon God: This is a setling and a quieting Grace. *I had fainted, unless I had believed*, said *David*. *Wait on the Lord, and he shall strengthen thy heart.* Nothing gives such ease and relief under the Afflictions of this Life, as a firm belief of the Joys of another. A belief of Consolations hereafter proportionable to our patient Sufferings here.

Psal. 27. 13.

3. *Repentance.* If we turn our Sorrow upon our Sins, which most justly deserve it; Godly sorrow will wash the wound clean, and eat out the Venome and malignity of worldly grief, as spiritual joy corrects the flatulency of carnal mirth.

4. *Charity.* Which as it *covers Sin*, so it cures Sorrow; the work of *Righteousness*, (which frequently in Holy Scripture is but another word for *Charity*, or Bounty) *is peace, and the effect of righteousness, quietness, and assurance for ever. He that soweth righteousness, shall reap a sure reward*; tho he *sow in tears, he shall reap in joy.* Tho we cannot profit the dead, as some have imagined we may by our Alms and Oblations, Δώσομεν αὐτοῖς τὴν προσοῦσαν βοήθειαν ἐλημοσύνας καὶ πρόσφορας,

Isa. 32. 17.

Damas-

Damascen. de defunctis; yet we may much benefit and comfort our selves thereby: 'When we come to 'die, the remembrance of our bounty and charity, the 'good deeds we have done for the *house* and the ser-'vants of *our God*, will minister more comfort to our 'minds than all the Treasures we leave behind us upon 'Earth.

These are the *Graces* which especially I would advise you to exercise.

2. The *Duties* I would recommend to you in short, are,

1. *A diligent reading and hearing of the Word of God.*
2. *Serious and seasonable Meditation.*
3. *Fervent and devout Prayer.*

1. A diligent Attention to the Word read or preached: *This is my comfort in my affliction* (said *David*, the King), *thy word hath quickned me:* And again, *Thy statutes have been my songs in the house of my pilgrimage. Scripturarum lectio, Vita est*, saith St. *Ambrose*: *There is comfort, nay, Life in reading the holy Scriptures.* Wherefore St. *Basil* stiles them, κοινὸν τῶν ψυχῶν ἰατρεῖον; *the common Refectory or Apothecaries Shop for fainting sick Souls:* There is a Salve for every Wound, a Cure for every Malady. And particularly, the great *Athanasius* counselled his Friend, when any sore Trouble seized him, to betake himself to the reading of the 42*d Psalm.* Psal. 119. 50.

2. Serious Religious Meditation is an excellent help to digest trouble: And in such trouble as ours, it concerns us especially to meditate upon the *shortness of life*, and upon the certainty and unavoidableness of *death*; or rather (because I have spoke of this already) of the *shortness of death*, and the certainty of Resurrection. That the dead bodies of our *dear Relations* are not lost, but lodged in the *grave*; That it will not be long before that which is *sown in corruption* shall be *raised in incorruption*, and that part which is *sown in dishonour shall be raised in glory*. When we stick our Herses with flowers, and go forth to the grave with Rosemary, it naturally suggests this meditation, *That the bones of our friends shall flourish again like an herb*, in the Prophet *Isaiah*'s comparison.

In this sense, *Sunt & sua fata sepulchris.* Death it self dies, and *Mortality is swallowed up of Life.*

3. The last duty and instrument of peace and comfort which I shall recommend to you, is *fervent* and devout *prayer*; and it is the *Apostle James his Recipe, Is any man afflicted? let him pray*; as if this alone would effect the cure. To be sure it is the most *magisterial* and *soveraign* Remedy; it vents the tumor, and breaths out the anguish of a throbbing Malady.

Pray then, and *pray* again, that God would sanctifie your Affliction to unto you, that you may serve him chearfully here, and that in his good time, *you* may be happily *gathered* to your *son*, and *you* to your *brother*, as he is already *gathered* to his *fathers* and *yours*; that when you *rest from your labour*, you may rest from your cares and vexations, from all the sad accidents of *short* time, from pain and sickness, sorrow and sympathy, *weeping* for your selves, *weeping* with and for your beloved Friends; that you may get above the Clouds and the Rain, above the changeable Regions, and enter

enter into pure and eternal Joys; that when you leave your Estates and Honours here, you may be made *partakers of a glorious inheritance with the Saints in light, and sit down with Abraham, Isaac and Jacob, and the rest of the spirits of just men made perfect in the kingdom of heaven:* That when you see this *Sun* no more, which sets as well as riseth, you may behold everlasting day: That you may enjoy a clear and an uninterrupted *Tranquility*; a Rest not only without sorrow, but without sleeping too, without so much as a still interruption of your waking active delights. If you thus cry to *God* out of your *Bochim*, your *Valley*, your depths of Tears and Trouble, this, and the other parts of holy devotion, if they do not set you upon dry ground, will keep your heads above water; yea, Comfort shall come riding to you upon the *wings* of your *Clouds*: your loss shall be your gain, and this *lamented death* your *living* and *lasting advantage.*

If you bury your worldly Affections with your *dear deceased*, and blow up a fire of heavenly desire out of his *ashes*, you your selves rise to a new life, and do in a sense put off Mortality on this side the *grave.* You have a part in the first *Resurrection*, and shall have in the *second: Death*, that black, that bloody *King of terrors shall not have dominion over you.*

The sting of death is sin, the strength of sin is the Law: But thanks *be to God, who hath given us the victory, through Jesus Christ our Lord: To whom, with the Father, and the Holy Ghost, one immortal and only wise God, be all Honour and Glory, Power and Praise, now and for ever.* Amen.

Bles-

Blessed Lord, who hast caused all holy Scripture to be written for our learning, grant we may in such wise hear them, read, mark, and inwardly digest them, that by patience and comfort of thy holy Word, we may embrace, and ever hold fast the blessed hope of everlasting life, which thou hast given us in our Saviour Jesus Christ. *Amen.*

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